

כסלו

KISLAV

		קשת		כסלו תשע"ט – NOV.-DEC. '18			
מנחות	דף היומני	תאריך	יום	מספר	הפטרה		
מנחות	צא	9	Fri.	ב' דר"ח כסלו פ' תולדות הפטרה משא דבר ה'	א	פרייטאג	
	צב	10	Sat.		ב	שבת	
	צג	11	Sun.	פ' ויצא הפטרה ויברח יעקב	ג	זונטאג	
	צד	12	Mon.		ד	מאנטאג	
	צה	13	Tue.		ה	דינסטאג	
	צו	14	Wed.		ו	מיטוואך	
	צז	15	Thu.		ז	דאנערש.	
	צח	16	Fri.		ח	פרייטאג	
	צט	17	Sat.		ט	שבת	
	חולין	ק	18	Sun.	פ' וישלח הפטרה חזון עובדי'	י	זונטאג
		קא	19	Mon.		יא	מאנטאג
		קב	20	Tue.		יב	דינסטאג
		קג	21	Wed.		יג	מיטוואך
		קד	22	Thu.		יד	דאנערש.
		קה	23	Fri.		טו	פרייטאג
		קו	24	Sat.		טז	שבת
		חולין	קז	25		Sun.	פ' וישב מבה"ח הפטרה כה אמר ה'
קח	26		Mon.	יח	מאנטאג		
קט	27		Tue.	יט	דינסטאג		
קי	28		Wed.	כ	מיטוואך		
כ	29		Thu.	כא	דאנערש.		
ג	30		Fri.	כב	פרייטאג		
ד	1		Sat.	כג	שבת		
חולין	ה	2	Sun.	ערב חנוכה א' חנוכה ב' חנוכה אור ליום ד' מתחילין לומר של ומטר ג' חנוכה ד' חנוכה ה' חנוכה, ערב ר"ח פ' מקץ, א' דר"ח טבת, ו' חנוכה הפטרה רבי ושמוח	כד	זונטאג	
	ו	3	Mon.		כה	מאנטאג	
	ז	4	Tue.		כו	דינסטאג	
	ח	5	Wed.		כז	מיטוואך	
	ט	6	Thu.		כח	דאנערש.	
	י	7	Fri.		כט	פרייטאג	
יא	8	Sat.	ל	שבת			

מולד כסלו: דאנערשטאג פרי, 45 מינוט מיט 12 חלקים נאך 9

א' דראש חדש
FIRST DAY ROSH
CHODESH

30 MARCHESHVAN, THURS., NOV. 8

The usual service for *Rosh Chodesh*:
יבא ועלה in *Shemonah Esrei*; Half-Hallel;
Kaddish Tiskabel; Torah Reading; *Mussaf*
for *Rosh Chodesh*, etc.

ב' דראש חדש
SECOND DAY ROSH
CHODESH

1 KISLEV, FRIDAY, NOV. 9

Same as yesterday

שבת פרשת תולדות
SHABBOS PARSHAS TOLDOS

2 KISLEV, NOV. 10

The *Haftorah* is read from Malachi
1:1-2:7.

שבת פרשת ויצא
SHABBOS PARSHAS
VAYEITZEI

9 KISLEV, NOV. 17

The *Haftorah* is read from Hosea:
12:13-14:10. (The *Mishneh brurah Siman*
428 Subparagraph 22 states in the
name of the *Chayei Adam* that we add
additional pasukim in order to conclude
the *Haftorah* on a positive note).

The final time for the sanctification of the New Moon of Kislev is the night following Thursday, Nov. 22 until 4:07 a.m. (15 Kislev).

שבת פרשת וישלח
SHABBOS PARSHAS
VAYISHLACH

16 KISLEV, NOV. 24

The *Haftorah* is read from the book of Ovadiah.

שבת פרשת וישב
SHABBOS PARSHAS
VAYEISHEV

DEC. 1, 23 KISLEV

The *Haftorah* is read from Amos 2:6-3:8. We bless the month of *Teves*. We do not say "אב הרחמים" or "א-ל מלא". We say "צדקתך צדק" at *Mincha*.

ערב חנוכה
EREV CHANUKAH

SUNDAY, DEC. 2, 24 KISLEV

No *Tachanun* at *Mincha*.

"We should increase our charity contributions during the days of Chanukah because they are specifically appropriate for rectifying the defects of one's soul through charity, and especially by supporting the needy who study Torah." (*Kitzur Shulchan Aruch* Laws of Chanukah)

א' דחנוכה

FIRST DAY CHANUKAH

SUNDAY NIGHT, 25 KISLEV, DEC. 2

Sunday night, December 2, after sunset (according to some, after the appearance of three stars) we light the *Chanukah* lights and make the following three *Brachos*: להדליק נר של חנוכה, שעשה נסים, שהחיינו. After lighting we recite "הנרות הללו" etc." We also light the *Chanukah Menorah*, with all of its *Brachos*, in the southern side of the *Shul* (where the *Menorah* was lit in the Holy Temple) so as to make a public declaration of the miracle. "שהחיינו" is recited only on the first night. The first candle that is lit is at the extreme right of the *Menorah*.

ערבית / MAARIV

The usual weekday *Maariv*. We say ועל הנסים in *Shemonah Esrei*. If one forgot to say ועל הנסים, and first recalled his omission only after he had already said the *Shem* of the *Bracha* that follows it, he does not begin the *Shemonah Esrei* again (the same holds true for ועל הנסים in the Blessing after Meals [*Birkas Hamazon*]).

[Rav Henkin noted that the Talmud states that one can fulfill his basic obligation of lighting Chanukah lights with one candle each night for a man and his entire household. The lighting was done outside, by the door of the house, so as to publicize the miracle to passersby. In later times the custom practiced

was to light inside the house, by the left side of the door. It is better, however, to light in a window that is in view of the street, or at the very least, that is in view of an alley or courtyard where people walk.

The established custom is to light the Chanukah lights in a way that the Talmud called the most beautiful of all - מהדרין מן - המהדרין, whereby on the first day one lights one candle, and on each day an additional candle is added, that candle being lit first. By the eighth day we light eight candles.

The Talmud's basic decree was for the head of the household to light for everyone in the house. They, in turn, must observe the candles being lit and hear the Brachos. If there are visitors in the house at the time of the lighting of the Menorah, they should either contribute oil (or candles) or pay money so that they become partners in the Mitzvah. The custom now is for even visitors to light their own Menorah, at the proper time, with their own Bracha, even if a member of the family is lighting the Menorah for them at home. The individual family members may, if they so wish, light their own Menorahs and make their own Brachos. If they do so, they should light each Menorah in a separate place.

One may not derive any practical benefit from the Chanukah candles. Therefore, we light an additional candle, called the Shammash, so that if one needs some light, he should use the Shammash.

It is best to light at the time of the initial appearance of the stars (except for Saturday night when one must light later). Under extenuating circumstances, one may light at midnight or even later, if members of the family are still awake to see the Chanukah candles.

There must be enough oil to last one half hour past the time when the stars appear. If one is lighting after the appearance of the stars there must still be enough oil to burn for half an hour.

If the Chanukah candles are accidentally extinguished prior to their having burned the required time, one is not obligated by Halacha to rekindle them; it is, however, advisable that one rekindle them without a Bracha.]

(There is a custom to give children Chanukah Gelt as part of the process of publicizing the miracle.)

MONDAY MORNING, DEC. 3,
25 KISLEV

שחרית / SHACHRIS

ועל הנסים in *Shemonah Esrei*; *Chazzan's* Repetition; complete *Hallel*; Half-*Kaddish*; Torah Reading: three *Aliyahs* in *Parshas Naso* (Numbers 7); *Kohen* reads (1-11) from "ויהי ביום כלות משה" until "לחנוכת"; *Levi* reads (12-14) until "מלאה"; *Yisroel* reads (15-17) until "נחשון בן"; "עמינדב"; Half-*Kaddish*; וישראל; ויהללו; ויבא לציון; ואשרי; ויהללו; (למנצח); *Kaddish Tiskabel*; ועלינו; Psalm of the Day; מזמור שיר חנוכת (is said after the

Psalm of the Day throughout *Chanukah*);
Mourner's *Kaddish*.

(We do not say *Tachanun*, א-ל ארך אפים, the series of יהי רצון after Torah Reading, and למנצה all eight days of *Chanukah*.)

In Shul we light the *Chanukah Menorah* in the morning too, (without a *Bracha*) so as to publicize the miracle.

On the weekdays of *Chanukah* we observe the following order: In *Shemonah Esrei* and *Bircas HaMazon* we add ועל הנסים. (*Mishne Brurah* 682:1) At *Shacharis* we recite the complete *Hallel* followed by a half-*Kaddish* (with the exception of *Shabbos* and *Rosh Chodesh* when the *Hallel* is followed by a *Kaddish Tiskabel*.).

(On each weekday of *Chanukah* we have three *Aliyahs* from a section at the end of *Parshas Naso*, concerning the offerings brought by the *N'siim* (Princes) during the dedication of the Tabernacle. except for *Rosh Chodesh* see entry for those days. The first two *Aliyahs* are read in the paragraph whose day corresponds to that day of *Chanukah*; e.g., on the third day of *Chanukah* the first two *Aliyahs* would read from "ביום השלישי"; [On other weekdays of *Chanukah*, the readings of the *Kohen* and *Levi* for the respective day, follow the division of *Levi* and *Yisroel* on the first day, see above]. The third *Aliyah* continues with the entire offering of the next day.)

ב' דחנוכה

SECOND DAY CHANUKAH MONDAY NIGHT, DEC. 3, 26 KISLEV

Monday night we light two candles, beginning with the new addition. We make the *Brachos* "להדליק נר" and "שעשה" (no שהחיינו הללו); etc.

מעריב / MAARIV

ועל הנסים

TUESDAY, DEC. 4

שחרית / SHACHRIS

ועל הנסים in *Shemonah Esrei*; *Chazzan's* Repetition; complete *Hallel*; Half-*Kaddish*; *Torah Reading*: three *Aliyahs* in *Parshas Naso*: *Kohen* reads from (7:18-20) "ביום השני" until "מלאה קטרת"; *Levi* reads (21-23) until "נתנאל בן צוער"; *Yisroel* reads (24-29) from "ביום השלישי" until "אליאב בן חלן"; Half-*Kaddish*; *Kaddish* ; ובא לציון ; אשרי ; יהללו ; *Kaddish Tiskabel*; עלינו ; Psalm of the Day ; מזמור שיר ; *Mourner's Kaddish* ; חנוכה ;

ג' דחנוכה

THIRD DAY CHANUKAH TUESDAY NIGHT, DEC. 4, 27 KISLEV

Tuesday night we light three candles, beginning with the new addition. We make the *Brachos* "להדליק נר" and "שעשה" (no שהחיינו הללו); etc.

מעריב / MAARIV

ועל הנסים

At Maariv, we begin to include "ותן טל ומטר" into the Shemonah Esrei. If one became aware, after he had completed the Bracha מברך השנים, that he had omitted "ותן טל ומטר" he should wait to insert it right before "כי אתה שומע" of שמע קולנו. If he had already completed the Bracha שומע תפלה, he may insert it before saying "רצה". If he had already begun "רצה" he must return to the Bracha "ברך עלינו", which is the proper place for "ותן טל ומטר". If he had already completed the Shemonah Esrei and stepped backward, then he must repeat the entire Shemonah Esrei. In any situation in which a person must repeat the entire Shemonah Esrei, he may fulfill his obligation by listening to every word of the Chazzan's Repetition from beginning to end, with the intention of thus fulfilling his obligation.

(It is advisable to repeat 101 times [at the very least 90 times]: "ואת כל מיני תבואתה" "לטובה ותן טל ומטר לברכה" so as to make the inclusion of "ותן טל ומטר" habitual and fluent, thus eliminating any future doubt as to whether one included "ותן טל ומטר" in the Shemonah Esrei or not.)

ערב ראש חודש
EREV ROSH CHODESH

ה' דחנוכה
FIFTH DAY CHANUKAH

FRIDAY, DEC. 7, 29 KISLEV

Those who say the service of
Yom Kippur Koton do not say during
Chanukah.